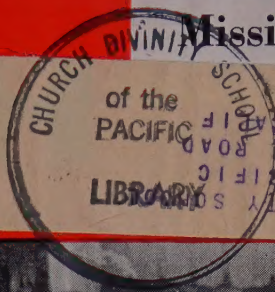


# the Living CHURCH

August 5, 1956

1957 Essay Contest  
Title: "If I Were a  
Missionary" - P. 12



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Riding at Kemper Hall  
is typical of outdoor fun  
at Church schools. (p. 4.)



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# the Living CHURCH

Volume 133 Established 1878 Numbers

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

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The Church School Picture Martha Prince

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## Things To Come

### August

5. Tenth Sunday after Trinity
6. Transfiguration
11. American Christian Ashram, Joint Department of Evangelism, NCC, Shaver Lake, Calif., to 18th
12. Eleventh Sunday after Trinity
18. Audio-Visual Workshop, Division of Christian Education, NCC, Los Angeles, Calif., to 24th
- Religious Drama Workshop, Division of Christian Education, NCC, Green Lake, Wis., to 25th.
19. Twelfth Sunday after Trinity
19. Institute of World Missions, Joint Commission of Missionary Education, NCC, Chautauqua, N. Y., to 25th.
21. American Christian Ashram, Joint Department of Evangelism, NCC, Kerrville, Texas, to 28th.
24. St. Bartholomew
26. Thirteenth Sunday after Trinity
27. Church music school for organists and choral masters, General Convention joint commission on Church music, Trinity Church, Columbia, S. C., to 31st.
28. Conference on the Church and Rural Life, Episcopal Institute, World Council of Churches, Bossey, Switzerland, to September 4th.

THE LIVING CHURCH is published every week, except Sunday, by The Church Literature Foundation, at 407 E. East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the act of Congress of March 3, 1879, at the post office at Milwaukee, Wis.

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NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, make The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of sender. There is no guarantee that it will be returned and publication is at the discretion of the editors. DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. New pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.



## Problems in Buffalo

FOR three days this July the University of Buffalo was the scene of the Second Annual Creative Problem-Solving Institute. Some 350 men and women, representing many different business, professional, and military groups took part in a conference designed to solve the problems presented at the various sessions, but aimed rather at teaching some of the group ideation techniques which have been receiving wide publicity lately and which are more and more being used by local church groups across the country. Much of the conference was devoted to training people in the Alex Osborn group technique for getting ideas, known as Brainstorming.

This technique, which has been described in THE LIVING CHURCH before (L. C., August 28, 1955), is based on the idea of suspending judgment when your group is going to think up ideas. Criticism is withheld until a later session.

One practice brainstorm session was devoted to the question of how to make the people in homes for the aged happier, a question of real concern to churches in many areas. Here are a few of the 35 ideas which were suggested, some of them impractical, some of them quite usable. Perhaps they are ideas you could pass along:

1. **Why not arrange courses** in the cross-breeding of flowers for those interested in gardening? These "new" flower plants could be sold.
2. **Why not organize** a "think-up panel" at the home which would volunteer to help the local town council find new answers to pressing problems they might face?
3. **Why not interest** some of the old men in forming an inventors' club?
4. **Why not set up** a self-government system replete with even good spirited campaigning for office for the fun of it?
5. **Why not develop** a system for the exchange of ideas between different homes for the aged?

Another practice brainstorm session was held on juvenile delinquency. Rather than peddle this question of delinquency and its control, your men's group might like to consider ways in which your parish could assume leadership among the churches in your community in toning down the sensationalism and attention given bad teenage behavior and helping to encourage law-abiding conduct. Your men's group would make up its own list, to be sure, but here as a "starter" are ideas:

1. **Why not interest** fellow churches in greater community-wide promotion of (a) church youth and Scout groups, and (b) worship by the whole family together?
2. **Why not interest** local service clubs in offering good-driving awards to teen-agers?
3. **Why not have** an evening meeting of the Y.P.F. at which young people are invited to come up with suggestions for local police or town council members present on how they themselves could encourage good citizenship among teen-agers?

## Group Ideation in Your Church

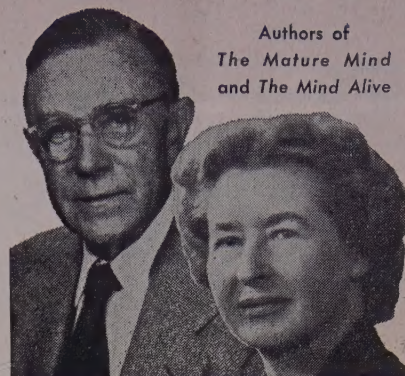
One of the values of the "free-wheeling" Brainstorming technique where even the wildest ideas are encouraged seems to be the way in which an impractical idea, suggested by Mr. Jones, may "trigger" in Mr. Brown a practical idea which might not otherwise have occurred to him.

When choosing your question to be discussed, it is important to make it specific, not overly general. Otherwise, you will "scatter your shots." For example, if you were Prayer Book publisher, you would not want to brainstorm an overly general subject like "How can we promote our Prayer Book?" Actually, this represents two or three separate sub-problems and should be treated as such at several sessions—one to discuss how to promote the books to the trade, another to discuss how to promote them to the clergy, and still another perhaps to promote them to the general public.

Just this week, the Friends of Berkeley Divinity School met to brainstorm the question of how to interest more laymen in Berkeley. More and more religious groups are using Brainstorming. Such sessions have recently been held at Wainwright House (Rye, N. Y.), the Church of St. Joseph of Arimathea (Elmsford, N. Y.), the Laymen's Movement for a Christian World (New York), Fifth Avenue Presbyterian Church (New York), Wyckoff (N. J.) Reformed Church, etc., etc.

For further information on these techniques which you could use in your church, write The Creative Education Foundation, 1614 Rand Building, Buffalo 3, N. Y.

Whether it be for finding new Every Member Canvass ideas, new program ideas for your men's group, or questions like "How can we best interest newcomers to town in our church?" these group techniques can be a real boon to a parish if given a fair try.



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# The Church School Picture



By Martha Prince

**M**any parents today are concerned about the crowded condition of the nation's schools. Whether Johnny can't read well, or whether he reads so much better than his classmates that he is bored with school, an overworked teacher may not be able to help him. Perhaps he has become involved in a social situation which is not conducive to study, or even one which encourages bad habits. Or parents may be concerned because religion in his life is a once-a-week affair. The answer to any of these problems may lie in a Church school.

Parents of moderate means who may never have considered a private school for their children because of cost might look into the possibility of winning a scholarship. Although full scholarships are rather rare, partial scholarships are to be found at most schools, and in some cases a high percentage of the student body attends on a scholarship basis.

The Episcopal Church has long been a leader in the field of education. Porter Sargent's *Private Schools* lists more boarding schools affiliated with the Episcopal Church than any other single Church. In quality as well as numbers, the Church's schools rate high. Some of the first schools were patterned on English models, although today's schools have been adapted to the

American scene. The founder of St. Paul's School, Concord, N. H., encouraged the boys to play cricket, but it was soon replaced by baseball.

Besides the academic preparation for college, found in most private schools, Church schools offer an environment aimed at developing a Christian viewpoint and commitment. Enrollment is seldom, if ever, limited to Episcopal Church members, and the amount of religious study and worship varies widely from one school to another. But the Church school is able to bring religion into the daily lives of students in a way not permitted to public schools.

In late 1955 hundreds of representatives of schools and colleges met at Kent School, in Connecticut, for a seminar on "The Christian Idea of Education." They spent four days discussing the meaning of a Christian, rather than a generally religious, concept of education. This and other similar meetings show a renewed interest among school administrators and teachers in a dynamic Christian approach to the whole of education.

Services of worship are an important part of the program at Church schools. Daily services are usual, often conducted in part by the students themselves. **The picture at the top of page four shows a late**



afternoon rehearsal of the chapel choir at the Choate School, Wallingford, Conn. At right, the crucifers and flag-bearers leave the chapel at St. Mary's Hall, Faribault, Minn. Non-Episcopal students are sometimes allowed to attend other churches on Sunday. Courses on Christianity and the Bible may be required or voluntary.

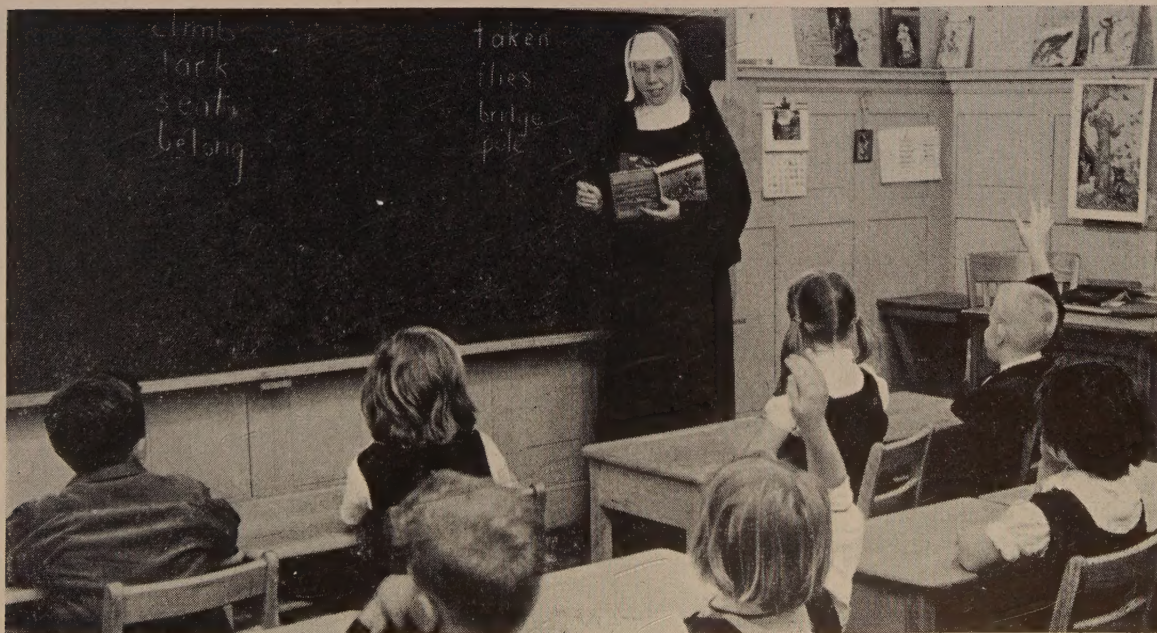
The question of what makes a school a Church School may be difficult to answer, as relationships between Church and school vary greatly. About a dozen girls' schools and one or two boys' schools are operated by Episcopal religious orders. **Below, a class at St. Hilda's School, New York City, is conducted by a nun of the Community of the Holy Spirit, which operates the school.** Some schools are headed by priests of the Church. Many are owned by various dioceses of the Church, or groups of dioceses. Others, privately owned, are affiliated with the dioceses. About half of the dioceses of the Church have schools affiliated with them to some degree. Still other schools have no official Church connection, but have a vital Episcopal Church tradition. A school which has no official Church connection, or where attendance at daily chapel is not required, may, through the personal example of headmaster and staff, do as good a job in teaching and practicing Christianity as a more specifically Church-connected school.

### The Cover

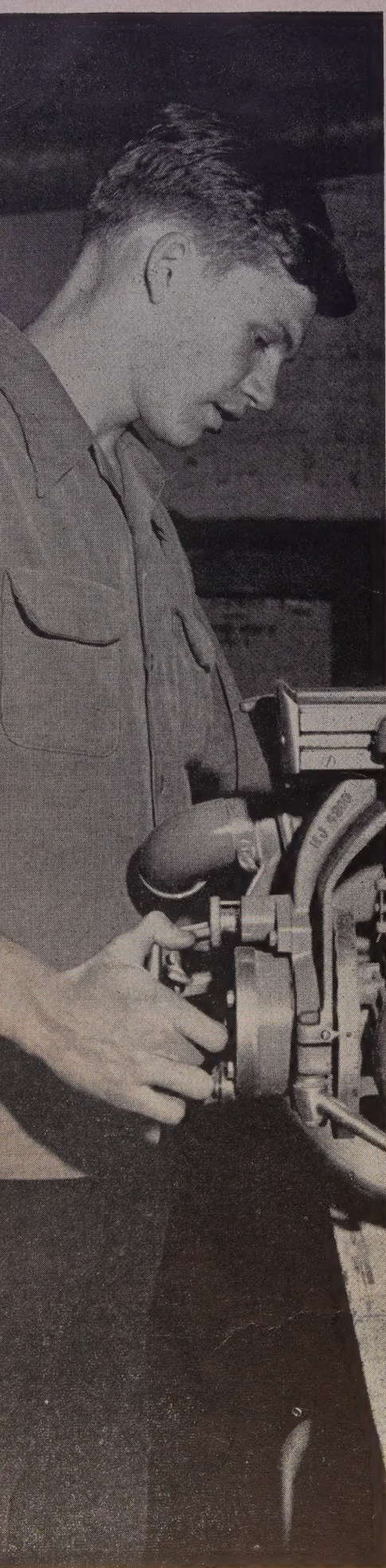
Girls at Kemper Hall, Kenosha, Wis., enjoy horseback riding as part of their athletic program. Here, girls learn to adjust the horses' bridles properly before mounting.



Paul Parker







A great variety of subjects are taught at Church schools. In most, the basis is the usual college preparatory curriculum. Other courses taught at one or more schools include Russian, Greek, comparative religions, navigation, business arithmetic, history of the Far East, international relations, radio, dramatics, and secretarial work. At St. John's Military School, Salina, Kan., a student may acquire an airplane pilot's license. For students not interested in attending college a general course is provided in many schools. **At left, a boy at Greer School, Millbrook, N. Y., learns to operate a power saw.** Greer school, a coeducational school for children aged six to 18 from broken homes, specializes in on-the-job vocational training. Remedial reading programs are offered in many schools to help the many students of normal intelligence who, through some physical or emotional handicap, have fallen behind in reading ability and thus in all school work. In this type of work, particularly, the Church schools' small classes are of great help.

A gifted student, too, will benefit from the small, informal classes possible at a Church school. The bright pupil does not have to progress at the rate of the slower learners. Porter Sargent reports that private schools have a ratio of one faculty member to 9.3 students, while the national ratio in public schools is one to over 28 students. **Below, girls at Annie Wright Seminary, Tacoma, Wash., sit around their teacher at a table during a class session. Page seven, boys at Pomfret school, Pomfret, Conn., appear to be considering some weighty problem.** Boys at St. Peter's School, Peekskill, N. Y., are required to pass a course on Communism before graduation. The boys study Marx, Engels, the Communist Manifesto, etc., in order to understand the threat of Communism and refute its ideas intelligently.

Students of a variety of backgrounds may be found at Church schools. School administrators do not want their schools identified as "class" schools, and they welcome scholarship students to the limit of the funds available. Foreign exchange students bring contacts with life in the world outside the United States. In a survey





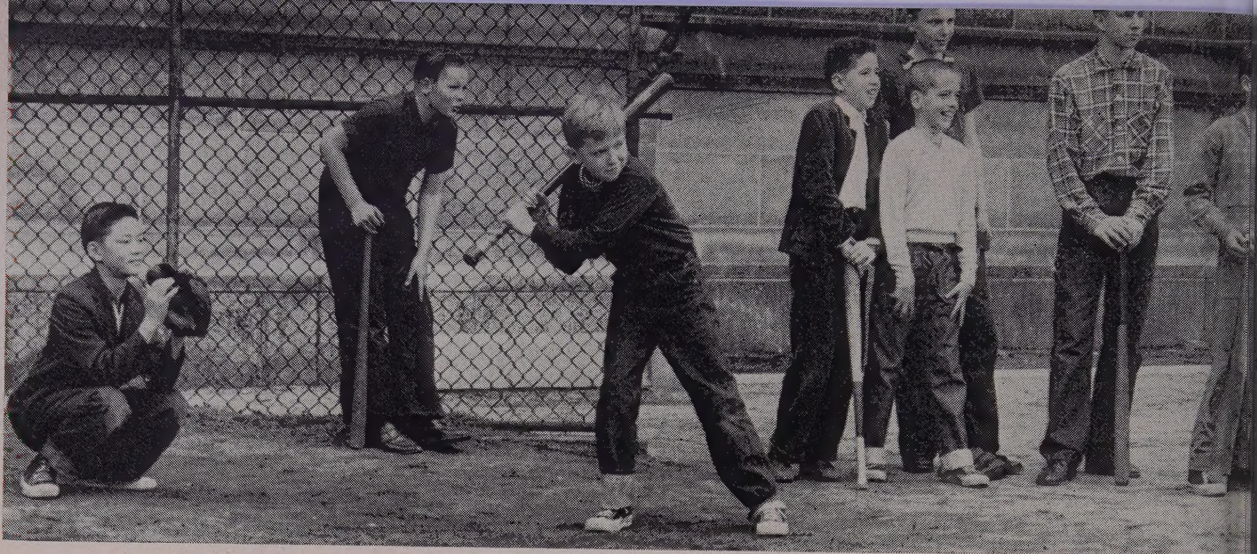


on the subject of segregation in Church schools, made by THE LIVING CHURCH [L. C., April 3, 1955] most schools who replied reported that they were willing to take students of any origin who were scholastically qualified, although not many schools had actually had Negro students enrolled. Many religious backgrounds are represented; often Episcopal Church

members are a minority of the student body, although in some schools they receive preference in admissions. Far from being members of an "elite" group, cut off from everyday American life, students at a Church school are likely to represent a greater variety of background than are those of a local school in a typical suburban community.







J. Etheridge



The Living Church



Athletics are an important part of the program at church schools. Besides football, baseball, basketball and track, some schools offer horseback riding, ice hockey, rowing, skiing, and other sports. Shattuck School, Faribault, Minn., has its own golf course. A number of the boys' schools have first-class football teams. Some girls' schools also hold sports competitions between schools. **Page eight, top, boys play baseball at St. Hilda's School, New York City.**

A wide range of extracurricular activities is available at the schools. **At St. Christopher's School, Richmond, Va., boys and director rehearse enthusiastically for the glee club in the middle picture, page eight.** School papers, plays, service clubs and other activities attract students' interest in their free time.

Of the 50 or so military schools which are a part of the national R.O.T.C. program, at least 10 are Episcopal Church schools. This program gives advanced standing in college R.O.T.C. courses, and gives training helpful in military service. If the school receives an Honor rating, three of its boys may take examinations each year for West Point, and three for Annapolis. Through an organization of cadet officers, students are given training in leadership. **Bottom picture, page eight, cadets participate in the daily retreat ceremony at Howe Military School, Evonue, Ind.**

While a few of the Church boarding schools are coeducational (St. Stephen's, Austin, Tex., Jane Ivinton Hall, Laramie, Wyo., Greer School, Millbrook, N.Y.) most are for boys or girls only. Social events are scheduled, however, to provide contacts with young people of the opposite sex. **At right, students at Margaret Hall School, Versailles, Ky., entertain their friends at the Junior-Senior grill party. Below, girls at St. Mary's Hall, Faribault, Minn., share a few leisure moments in their dormitory room.**







Among former students at Episcopal Church schools are many people who have attained prominence in some field of endeavor. **Above, left, is Miss Frances Willis, a graduate of Kemper Hall, Kenosha, Wis., who is U.S. Ambassador to Switzerland, the first woman career diplomat to reach the rank of ambassador.** Famous names from other schools include Sun Yat Sen, who attended Iolani School, in Honolulu; Franklin D. Roosevelt, Groton School, Groton, Mass.; Lt. Gen. Thomas Dresser White, assistant chief

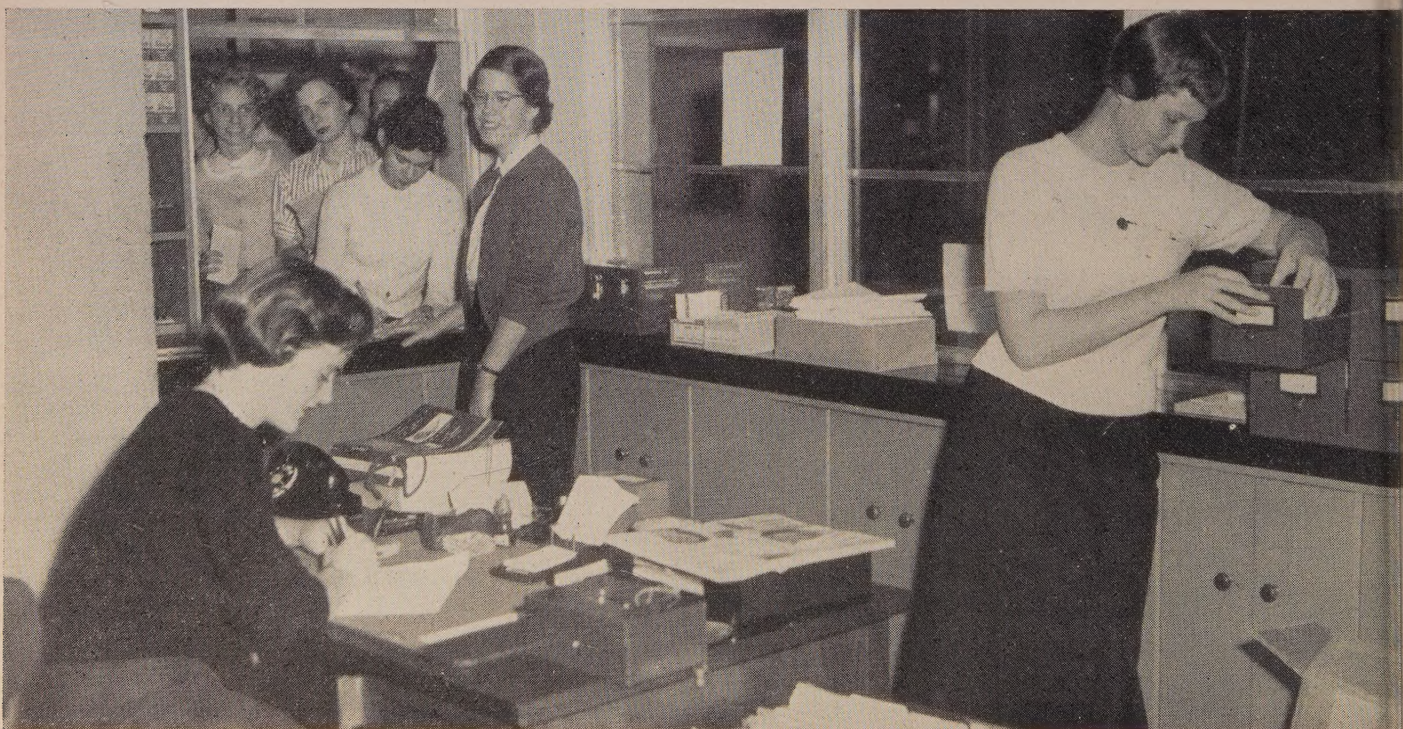
of staff of the U.S. Air Force, St. John's Military Academy, Delafield, Wis.; Ambassador Clare Boothe Luce and Kay Francis, actress, Cathedral School of St. Mary, Garden City, N. Y.

Students are often encouraged to take responsibility for many of the things that need doing around the school. **Below, girls at St. Agnes' School, Richmond, Va., act as book store assistants.** Work programs of one sort or another are found in a number of schools. Kent School, Kent, Conn., is famous for its self-help program, in which the boys do practically all the work around the school. Kent has a sliding scale of tuition fees, whereby patrons are assessed enough to meet the annual budget in accordance with their ability to pay. At some schools, older students supervise some of the activities of the younger pupils.

Church schools are found in all parts of the country, although about a third of them are located in the three dioceses of Connecticut, Long Island, and New York. **Top picture, page 11, shows the buildings of Annie Wright Seminary, Tacoma, Wash., overlooking Puget Sound.** Schools vary greatly in size, from small schools like the Malcolm Gordon school, Garrison, N. Y., with an enrollment of 25, to St. Paul's, Concord, N. H., with 445 students, or Choate, Wallingford, Conn., with 530. Most have enrollments between 100 and 200.

Episcopal Church schools are listed on pages 17 and 18. In *THE LIVING CHURCH's* annual spring Church school number [this year L. C., April 22d] information is given on size of the school, faculty, grades taught, cost, and Church connection. Another source of information is the Porter Sargent handbook *Private Schools*, issued annually.

While private schools are making an effort to expand





are making an effort to expand their facilities, they are not expected to be able to keep up with the population increase in the next few years. For this reason, it is to be expected that enrollments will be near capacity, and entrance requirements rather strict in the coming years. Those interested in such schools for their children should begin early to consider which school best fits their situation, and make application for enrollment.

While we have primarily been considering the Church's secondary boarding schools, it should be remembered that there are Church schools of all sorts, from the theological seminaries and colleges to the parish day schools. These day schools, of which there are more than boarding schools, are growing at a rapid rate. Often they start in a small way with the lower grades, and then add one grade each year.

**Below, two girls chat in their dormitory room at St. Augustine's College, Raleigh, N. C.** Through all its institutions of learning the Church provides sound education for thousands of people, while seeking first of all to make good Christians.





## Why Church Schools?

**T**HIS fall, some 17,000 boys and girls\* will go off to 97 secondary boarding schools of the Episcopal Church, some to round out their formal education, others to prepare for college and perhaps for graduate study beyond that.

There are various possible motives for attending a Church school. Perhaps one's father or mother went there; or, in rarer cases still, there may be a family tradition of several generations' standing in favor of a particular school which happens to have a more or less close connection with the Episcopal Church. Perhaps it is felt that a private school—and Church schools come under this category—offers higher standards of educational aim and achievement. Parents and others responsible for the boy or girl's education may be impressed with the comparatively high ratio of teachers to students that usually obtains in such schools, especially in these days of an overcrowded public school system. Or it may be felt that there are certain intangible cultural advantages to be imbibed, more or less unconsciously, from exposure to the type of living to be found in a privately run school of the Church.

None of these motives is a wholly unworthy one, but all of them are secondary to what we believe is or should be the overarching aim of the Church school, which is to provide an education comparable to that of any other system which shall also be God-centered. Such an education, with God at the core of the curriculum, can be offered by private Church schools and in varying degrees, we believe, is offered by them.

In a Church school sacred studies, including the study of the Bible, can have an assured place among other subjects. More than that, the relevance of religion to mathematics, science, history, literature, biology, etc., can always be pointed out in the setting presupposed by the Church school. Teachers in a Church school are free to let it be known, both in class and in less formal contacts with their students, that they themselves are committed Christians. The chapel and its services remind one of the central claims of the Christian religion upon our lives.

Thus, in a Church school, religion can be the in-

tegrating influence of all that takes place anywhere on the campus—from the altar to the gymnasium. In the different Church schools, of course, there will be varying degrees of emphasis on this or that aspect of the Church's teaching. The Church schools cannot but reflect the varieties of churchmanship of the Church. But for all the different emphasis that there may be, as from school to school, religion is given in all of the Church schools a place that it cannot, in the religiously pluralistic society in which we live, be accorded in our public school system, despite all that that system does offer in educational opportunity.

So, whatever the motive may be for sending a boy or a girl to a Church school, the *raison d'être* of the Church schools themselves is to provide a liberal education in a definitely Christian setting. And it is by their success in achieving this aim that they are to be judged.

## Essay Contest

**A** JINGLE that this editor learned in his childhood goes after this fashion:

*"I wish I were a cassowary  
On the plains of Timbaktu;  
I'd eat a missionary—  
Bible, Prayer Book, Hymn Book, too."*

Somewhat reminiscent of this (but in reverse) is the subject we have chosen for the 1957 LIVING CHURCH Church School Essay Contest. In other words, we are not going to ask the contestants to imagine themselves cassowaries, bent on devouring missionaries, but to imagine themselves missionaries—to write on the subject, "If I Were a Missionary—Where Would I Go and What Would I Do?"

Here is a subject, we believe, that offers wide scope for the exercise of the imagination, based upon as careful a study as the essayist may wish to make of the facts of the situation and of the world's need. It may be treated from any relevant angle. Indeed, we prefer essays that do a good job covering a particular aspect of the subject assigned to those which try to cover all aspects.

Prizes in this, the 14th contest, will be as usual: First, a gold medal and \$100; second prize, a silver medal and \$50; third prize, a silver medal and \$25.

A bronze medal will also be made available to each school that elects to conduct an intramural contest on the subject of the essay, to be awarded to the student of the school's own selection.

The official rules and other information about the contest will be announced in the fall at about the time school begins.

Prizewinners will be announced in the spring, 1957, Church School number of THE LIVING CHURCH.

\*The figure 17,000 was arrived at by using the average enrollment of the 52 schools reporting enrollment in the spring 1956 Church School Number of THE LIVING CHURCH, as the average for all 96.



## Painting of Negro Madonna Dedicated at St. Philip's

An oil painting of a Negro Madonna and Child was dedicated at St. Philip's church, New York City, by the rector, the Rev. Shelton H. Bishop. The picture, which was painted by Mrs. Irma DeNagy, from living models, was presented to the church by Albert Aspinall.

At the same service Miss Dolly Johnson, who became 100 years old on July 2d, was honored by Dr. Bishop, who preached his sermon on the potentialities of old age. Miss Johnson is a member of the Church of the Holy Cross in Pittsburgh.

In his sermon, Dr. Bishop described her



RNS

THE REV. Shelton Bishop admires painting of Madonna and Child. Artist, Irma DeNagy, looks on.

as the "most active member of her parish." He is director of the Altar Guild. "It is part of the Church's responsibility to convince the nation that aging people have a real ministry, a spiritual potential, a wisdom, maturity, balance and a rich experience that shouldn't be wasted," he said.

Four other lay persons honored at the church service were Mrs. Laura Yergan, lieutenant commander in the U. S. Public Health Service, recently returned from two years of service in Saigon, Indo-China; Dr. and Mrs. Milton Moran Weston, both of whom hold the degree of doctor of philosophy from Columbia University; and Theodore E. Brown, assistant to George Meany, president of the A. F. of L. and of the C.I.O.

St. Philip's Church, which is located in Harlem, has 3,871 communicants, more than 90% of whom are Negroes. It is said to be the largest single Episcopal congregation in the country.

## Bishop Brinker Has Operation

The Rt. Rev. Howard R. Brinker, Bishop of Nebraska, underwent surgery at Bishop Clarkson Memorial Hospital, Omaha, on July 16th and is rapidly recovering from the operation.

## "Western Supremacy"

# Indian Group Claims Christian Missionaries Force Conversions

The charge that Christian missionaries in India are engaged in bringing about conversion by "force, fraud, and other illicit means" and that missions are being used to revive "Western supremacy" in India and to disrupt the solidarity of India's non-Christian communities, has been made by a committee appointed by the Madhya Pradesh government to probe Christian missionary activities in the state.

The committee recommended that all foreign missionaries engaged primarily in proselytizing be withdrawn from the country and that properties belonging to foreign mission bodies be transferred to national churches or holding bodies, or to an international holding group. It urged also that the Indian constitution be amended to give only citizens of India the right to engage in religious propagation.

The committee was formed to study complaints by some Indian politicians and Hindu sectarian organizations that Christian missionaries had engaged in "forcible conversions and illegal proselytizing." The six-man group was set up in April, 1954, under the chairmanship of Dr. Bhawami Shanker Niyogi, former chief justice of the Nagpur high court, who has been an outspoken critic of Christian missions. The only Christian member is a college professor whom neither Protestants nor Roman Catholics have accepted as representing their interests.

"A vile propaganda against the religion of the majority is being systematically and deliberately carried on by Christian missionaries so as to create apprehension of a breach of the public peace," declared the committee. "Evangelization in India appears to be part of a uniform world policy to revive Christendom for the reestablishment of Western supremacy and is not prompted by spiritual motives."

According to the report, instances of indirect political activities by the missions have been brought to the notice of the committee. It said that "as conversion muddles the convert's sense of solidarity with his society, there is the danger of his loyalty to his country and state being undermined."

The charges were strongly repudiated by Christian authorities in India, who immediately started to gather facts and figures to disprove the accusations. Christian leaders throughout India were reported to have been deeply aroused over the allegations made in the report.

The consensus of Christian groups in India seemed to be that the committee has gone far beyond its terms of reference. They claimed that instead of being a fact-finding body, as the Madhya Pradesh government claimed, it has gone out of its way to offer comments and make recommendations.

Among the first to criticize the report was Valerian Cardinal Gracias, Archbishop of Bombay, who objected particularly to charges that foreign missionaries ar-

riving in India have ulterior political motives. Cardinal Gracias declared that the allegation that foreign missionaries are arriving in India with political motives "has yet to be proved." He said that by and large they were in the country with the single purpose of serving India, its people and the Church. [RNS]

## Archbishop Makarios Given Limited Freedom on Islands

Archbishop Makarios, British-exiled head of the Orthodox Church in Cyprus, has been given freedom of movement in the Seychelles Islands where he was taken last March, according to the Greek language newspaper, *Kypros*, on Cyprus. The paper said a similar concession has been granted also to the three other Church dignitaries deposed along with the Archbishop.

*Kypros* said Archbishop Makarios and his companions are no longer confined to the villa of San Souci, but can go anywhere on the islands provided they give advance notice of their intention. The islands are in the Indian Ocean. The paper added that Archbishop Makarios would soon be taken to London for consultations on a proposed constitution for Cyprus. [RNS]

## Article Describes Needlepoint Work at Washington Cathedral

Churchpeople should find of special interest the article in the August issue of *Woman's Home Companion* entitled "Something of Beauty for the Lord," for it describes how the Washington Cathedral Needlepoint Committee has progressed in a universal movement to add a homely beauty to the splendor of the Church's Cathedral in the nation's capital.

Written by Margaret Thompson Biddle shortly before her recent death in Paris, the article describes the needlepoint committee that has been in existence since the spring of 1954 to provide needlepoint decoration for the Cathedral's chair cushions, backs, kneelers, rail cushions and brides' pillows.



# New Jersey Clergy Support Boys In Story of Police Brutality

By GEORGE L. GRAMBS

Alleged police brutality in Jersey City, N. J., has brought into action the clergy and people of three churches, the Rev. James Dublin of the Central Baptist Church; the Rev. L. Charles Gray of the Lafayette Presbyterian Church; and the Rev. Paul Moore, Jr., the Rev. James P. Morton, and the Rev. Ledlie I. Laughlin, Jr. of Grace Episcopal Church, Van Vorst.

On June 21st, two 16-year old boys, accused of slugging a park policeman with his billy, were held at the Hudson County Parental Home in Bayonne, and the following day transferred to the county jail.

The boys, who were playing cards before 10 p.m., were ordered out of the locality by a park policeman, although one of the boys told the policeman that his mother knew where he was and that he was allowed to stay out until a later hour. The officer thereupon hit the boy, who began to walk off slowly, preceded by his companions. The boy was pushed and one of his companions snatched by the same officer.

Taken to the Lafayette Project, the officer's beat, from the Booker T. Washington Project, one of the two suffered blows from the night stick, until the officer dropped it. The boy then picked it up and began to retaliate. Other police were called, the boys put in a patrol wagon, and at the police station, according to the two boys, they were beaten with black-jacks, wet towels, sticks, hands, and feet. Other boys had been taken to the Lafayette Project before to be beaten, but they have not dared tell their parents because they were threatened by the police, it was reported.

The *Jersey Journal* reported only that the officer had been beaten and was silent about the officer using his night stick first. In addition the newspaper stated that the boys had past records, which Fr. Laughlin says is not true. As a result, it has been suggested that the newspaper be boycotted and the mother of one of the boys has sued it for libel. If the newspaper version of the story were true, it would permit a choice of trying the boys in either the Juvenile Court or the Criminal Court.

A number of public meetings have been held with the clergy as leaders, and a delegation of 50 people went to the City Hall to see Commissioner Joshua Ringle of the park police.

Volunteers have formed a committee to discuss the problem of discipline in the projects, and it was suggested that this incident be used as a jumping off place for getting youth centers and recreation programs planned. It was admitted that some of the parents are to blame, and the people were urged to support the groups

already set up like the Tenants' Councils and the N.A.A.C.P. They do not want the officers to mistreat their children, but at the same time they do want their children to respect authority, and they want responsible authority that children can respect.

Among the complaints discussed at the meeting were the following:

- ✓ Why did the police take the boys away from their own homes?
- ✓ Why not have permanent patrolmen who would know the boys?
- ✓ By what authority is there a curfew, in absence of a law?
- ✓ Who authorizes the use of clubs and sticks?
- ✓ Why do the policemen drink during working hours?
- ✓ Why do the police drive their cars through the projects unnecessarily and endanger the lives of small children who are playing at dusk?

A request was made at City Hall that the guilty officers be suspended.

So far 400 of the 500 signatures set as a goal have been obtained on a petition which makes the following demands:

- ✓ Removal of the park police.
- ✓ The long-time appointment of a few good city police to each project.
- ✓ The setting up of the Police Athletic League. In the discussion, it was pointed out that some police have alienated the children so much by being unpleasant and discouraging them from playing peacefully on their own doorsteps that the children would never join a Police Athletic League. A suggestion was made that they get the names of policemen who did get along with the children, and enlist their help.
- ✓ The appointment of a full-time recreation worker for each project.
- ✓ A city-launched clean-up program.

Two petitioners from Grace Church were picked up on the evening of July 3d, and questioned about the petition and their right to circulate it.

## Church World Service Aids Greek Earthquake Victims

The giant tidal wave had barely subsided and the earth had scarcely stopped shaking when emergency relief from American churches began to arrive for the many hundreds of injured, homeless, and destitute residents of the Greek Islands in the Aegean Sea.

Over 122,400 pounds of food and supplies, valued at \$65,000 have been sent to the victims of the disastrous earthquake through the Church World Service. The supplies sent immediately upon news of the disaster included U. S. surplus cheese and other dairy products, sugar, cocoa, cottonseed oil and soap, and a

carload of corn oil. Also immediately dispatched by Church World Service, acting for the major Protestant and Orthodox Churches, were 240 bales of clothing and 150 bags of shoes from stocks in its Athens warehouse.

At the request of Church World Service representatives in Athens, who rushed to the scene the day of the disaster, expenditures of \$2,000 were authorized for purchase of additional relief supplies, including canned milk for babies, canned meat which could be eaten without cooking, and 500 blankets.

In addition, Schueler & Company of New York notified Church World Service that it was giving \$10,000 worth of splints and plaster of paris bandages. The American Churches' relief efforts in Greece are carried out in cooperation with the Holy Synod of the Greek Orthodox Church. The emergency shipments were made possible by the Share Our Surplus program of the Churches.

## United Church Men to Proclaim Faith at Cleveland Convention

Clergy and laymen from over 30 different Churches will join hands to proclaim their faith in God and dedicate themselves to Christian living at the first national convention of Christian Men. The convention is sponsored by the United Church Men, a unit of the National Council of Churches, and will be held September 14th to 16th in Cleveland.

The Rev. Billy Graham, Dr. Norman Vincent Peale, Mayor Roe H. Bartle of Kansas City, and Congressman Walter Judd, are among the noted speakers who are scheduled to address the convention. The program will also include a fellowship breakfast, and discussions of the role of the layman religious life.

## Orthodox Church Opposes Diplomatic Relations at Vatican

Diplomatic relations between the Vatican and Greece were opposed by the Holy Synod of the Orthodox Church in Greece meeting in Athens.

The decision, taking an official stand against the establishment of such relations, was announced after a meeting of Foreign Minister Evangelist Averof and a number of Orthodox bishops. During the announcement a statement was read saying, "The Holy Synod has decided faithfully to continue to pursue the holy traditions of the Church and the nation repudiating the establishment of diplomatic relations of any kind between the Greek state and the Vatican."

Reports last year said the government was looking favorably on a proposal for diplomatic relations with the Vatican. However, Vima, an Athens daily, said the government should consult with the Orthodox Church before making any decision.

[RNS]





T. Gorecki

ST. PETER'S CHURCH in Northern Rhodesia was dedicated during the Provincial Synod held there.

## Interracial Synod Held in Rhodesia

**Nearly 500 clergy and laymen gather to worship at new St. Peter's Church**

Almost 500 Negro and White Churchmen knelt together to pray for peace and harmony in a section of the world where harmony is rare and racial tensions are strong.

The place was Northern Rhodesia in Central Africa and the occasion was the second Provincial Synod. The Synod took place just one year after the Archbishop of Canterbury visited Central Africa and inaugurated a new province in Northern Rhodesia.

The African and European delegates, both clerical and lay, met together in solemn council within the Synod meetings and also during the numerous social events which accompanied the gathering. On Synod Sunday the Archbishop of Central Africa, Dr. Edward Paget, was celebrant at the sung Eucharist. In his sermon Dr. Paget likened the service to the moments on the Mount of Transfiguration. Like the three apostles, he said, "we beheld His glory, but also like them, we must descend to the plains and continue to preach Christ's Gospel in a world perplexed by fear and racial tensions."

The Synod sung Eucharist was celebrated in the new St. Peter's Mission Church, which readers of THE LIVING CHURCH helped to build by their donations in 1955. Over 230 delegates received Communion in the striking Church of contemporary design. This interracial harmony was further epitomized by the fact that the Archbishop celebrated in English, the congregation replied in Chinsenga, while the hymns were sung in three other African vernaculars.

At the beginning of the service the new church was dedicated by Bishop Green-Wilkinson of Northern Rhodesia. A debt of 1,450 pounds (\$4,060) still remains on

the building, but the sum is owed to friends of the mission who have advanced the money on an interest-free loan so that the contractors could be paid before the dedication took place.

Among the bishops present at the meeting was the Rt. Rev. James Hughes of Matabeleland, who left for a tour of the United States immediately after the Synod. While in the United States Bishop Hughes will visit churches, speaking on the opportunities and challenges confronting the Church in Rhodesia.

## Church Council Fights Bill Proposed in North Carolina To Suspend Public Schools

North Carolina Churches are fighting the state legislature's proposed bills aimed at circumventing the U. S. Supreme Court's decision barring racial discrimination in the schools.

The Rt. Rev. Richard H. Baker, coadjutor of the diocese of North Carolina and president of the North Carolina Council of Churches, said that the council will ask the state legislature to move toward racial integration of the public school system "as fully and as soon as possible."

Bishop Baker said he also has asked the legislature to give him a hearing on the proposed bills. One of these would permit the state to pay tuition for sending children to private schools if their parents object to their attending racially-mixed classes. Another would permit a local school unit to suspend operation of schools by a majority vote if conditions "become intolerable."

Bishop Baker noted that a resolution adopted by the Church Council had stated that "any attempt to transform the public school system into any so-called private scheme of schools would inject tragic cleavages into our social structure and deprive our children of their rightful educational heritage."

The resolution conceded, he pointed out, that "we may expect to encounter difficult problems" in seeking to effectuate the Supreme Court decision. "But whether the local situation be simple or complex, we, as law-abiding citizens, should begin in good faith the implementation of the decision. Tactics of evasion are, in effect, disloyalty to the supreme law of the land," he added.

Calling on member churches to accept the challenge for positive leadership, the resolution stated, "The council is convinced that the churches have it within their power to determine, in great measure, how successfully the people of North Carolina will make their transition to an all inclusive system of public schools. Only as the gospel of Christian brotherhood becomes deeply rooted in the hearts of our people, will they be moved to build together a superior educational structure which rises above racial considerations."

[RNS]

## Diocesan Conventions

### Olympia

May 20th and 21st, Olympia, Wash.

Creation of a special committee on interracial relations was approved in a resolution adopted by convention delegates. The resolution directed a committee to be set up within the diocesan department of Christian social relations to "give guidance to our thought and action and serve as a liaison between our Church and other groups concerned with this important matter."

"The increase in racial tensions is one of the most serious problems in our country," it said, "and the easing of these tensions where they already exist — and the prevention of their occurrence where they do not — is of major concern to Christian people."

Another adopted resolution called for the formation of a committee on alcoholism to help clergymen and laymen "meet problems often confronting them from alcoholics and their families."

[RNS]

### Quincy

May 1st and 2d, Galesburg, Ill.

Bishop Smith of Iowa was the guest speaker at the annual convention of the diocese of Quincy held at Grace Church in Galesburg. The annual meeting of the Woman's Auxiliary of the diocese was held at the same time and place.

ELECTIONS. Standing Committee: clerical, J. K. Putt, C. F. Savage, G. E. Gillett; lay, C. W. Eliason, John Morgan, T. N. Morrison.

### Indianapolis

May 6th and 7th, Indianapolis, Ind.

Acting on a recommendation made by Bishop Kirchhoffer, delegates to the Indianapolis convention voted to elect a coadjutor as an assistant to the bishop. A



committee of eight persons was appointed by the bishop to nominate several clergymen for the position. After the list of nominees has been decided on, a special convention will be held for the election. Bishop Kirchhoffer is now 66 years old and will be eligible for retirement in two years.

In other convention business Bishop Kirchhoffer awarded citations to the Rev. F. P. Williams for his outstanding work in the leadership of the Department of Christian Education, to Mr. and Mrs. James H. Mara for their heroic efforts in the development of the diocesan property at Waycross, and to Mrs. Camilla Hiatt, bishop's secretary, for her outstanding work in that capacity.

NEW PARISHES: St. James', New Castle, St. Paul's, Columbus, and St. Philip's, Indianapolis, Ind.

## Report Shows Religious Groups Major Recipients Of Philanthropic Giving

American religious groups receive 53 cents out of every dollar that is given for philanthropy, the nation's Department of Health, Education, and Welfare said, basing its statement on a report prepared by Dr. Thomas Karter of its division of research and statistics.

The department estimated that philanthropic giving in 1954 reached a record \$5,401,000,000, of which churches and other religious agencies received \$2,850,000,000.

The share of the nation's philanthropic gifts going to religious groups has shown a steady increase. In 1945, for example, of \$3,229,000,000 contributed for all philanthropic purposes, only \$1,158,000,000, or a little more than a third, went to religious groups.

Of the \$2,850 million which religious groups received in 1954, the study estimates that \$1,762 million was spent on current operating expenses, \$588 million on construction of new buildings, \$270 million on church-supported welfare activities, \$80 million on church-supported hospitals and medical institutions, and \$150 million for foreign mission work and overseas relief activities.

[RNS]

## Archbishop Arrives in Moscow

The Rev. Arthur M. Ramsey, Archbishop of York and second ranking prelate in the Church of England, recently flew to Moscow for conferences with Russian Orthodox Church leaders, according to the New York Times.

His visit was the first by an official representative of the Church of England to the Soviet Union since the Bolshevik Revolution. Metropolitan Nikolai, second ranking Churchman, met the Archbishop at the airport.

## Kansas City Rector Flies to Flagstaff to Take Charge Of Committal for Victims of Grand Canyon Plane Crash

The sun was just beginning to show over the rim of Grand Canyon, sending its filtered rays down through the miles of jagged peaks to the bottom, where a small group gathered to celebrate the Requiem Mass. It was a strange little group at Supai early that Sunday morning, while far above airline officials and rescue workers were beginning the long, hard climb down the canyon walls to the wreckage of the two planes.

The Rev. Dallis L. Harris, rector of the Church of the Epiphany, Flagstaff, Ariz., had arrived at St. Andrew's Mission at Spuai, which is located at the bottom of



Dal Harris

COMMITTAL SERVICE for victims of tragic Grand Canyon plane crash is read by the Rev. Laurence Spencer at Flagstaff cemetery during mass burial.

the Grand Canyon, the night before. He had traveled to the mission to minister to the smallest Indian tribe in the world—the Havasupai Indians.

That evening Fr. Harris was listening to a news broadcast on his portable radio when he heard the report that a TWA plane and a United Airline plane had collided in mid-air and crashed at the bottom of the canyon about six miles from Supai. The worst crash in airline history had occurred—128 persons had lost their lives.

### Requiem Mass

To reach the scene of the crash from Supai would have meant a treacherous journey of a day and a half.

Therefore, early the next morning in St. Andrew's Chapel, with his little congregation of Indian parishioners, Fr. Harris celebrated the Requiem Mass for those who had died on the two planes.

For the next several days the newspapers carried stories of the heroic efforts of the air force and mountain climbers, some of whom were imported from Switzerland, in removing the bodies from the wreckage of the TWA plane and as many as possible from the United plane. It soon became apparent to the TWA officials that positive identification of the bodies could not be made. Later three bodies were

identified and the families requested that the remains be returned to their home for burial.

For the other 67 persons the only solution was to have a mass burial. The arrangements for conducting the service were made by the Rev. Wyburn Skidmore, a Methodist minister in charge of the Federated Church in Flagstaff. It was decided that a joint service that would include the Protestant, Roman Catholic and Jewish faiths would be held. Mr. Skidmore would represent the Protestants, the Rev. Anthony Vorst, priest of the Roman Catholic parish of the Nativity in Flagstaff, would represent the Catholics, and Cantor Maurice Chesler of Temple Beth Israel of Phoenix would represent the Jews.

Among the 23 passengers from Kansas City on board the plane was Mrs. Fred V. Klemp, Jr., a member of the parish of St. Michael and All Angels Episcopal Church. Mrs. Klemp was one of the most active communicants a parish could have. She was active in the Woman's Auxiliary. Her husband was president of the Men of St. Michael's last year and together they sponsored the Young People's Fellowship.

After determining that Mrs. Klemp and several other Episcopal Church members were aboard the plane, TWA officials in Kansas City asked that the Rev. Laurence Spencer, rector of St. Michael's, go to Flagstaff to take charge of the committal of the Church. A special flight was arranged to take Fr. Spencer and members of the families of the deceased to Flagstaff. After the joint service was over and the members of the families had left, Fr. Spencer and Fr. Harris had the committal of the Church.

And so between the Requiem Mass at the bottom of the Canyon and the final committal at the common grave there were many dramatic events that made the headlines. But one of the most important facts was that the historic Mother Church in her quiet way, first and last commended the souls of the departed to the mercy of God.

## Arab Finds Another Scroll While Looking for Sheep

An Arab shepherd wandering the hills of Palestine, looking for lost sheep, found—not his sheep—but one more of the long lost Dead Sea scrolls.

The new Biblical scroll was found about a mile from the caves where the first of the Dead Sea scrolls were found in 1947 in the Jordan-administered section of Palestine. It is said to contain five books of the Pentateuch—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

[RNS]



# —Church Schools—

Here are listed by states educational institutions having close affiliation with the Episcopal Church. The list includes a few schools which, although they have no definite Church connection, are especially interested in some unofficial way in the Church.

## PRIMARY AND SECONDARY BOARDING BOYS AND GIRLS

### California

Episcopal School, La Jolla. (girls)  
Harvard School, North Hollywood. (boys)

### Connecticut

Abbie Loveland Tuller School, Washington. (coed.)  
Choate School, Wallingford. (boys)  
Kent School, Kent. (boys)  
Pomfret School, Pomfret. (boys)  
Proctor School, Pomfret. (boys, grades 3-9 boarding and day; girls, grades 3-7, days only)  
Rosemary Hall, Greenwich. (girls)  
St. Margaret's School, Waterbury. (girls)  
Salisbury School, Salisbury. (boys)  
South Kent School, South Kent. (boys)  
Watkinson School, Hartford. (boys)  
Wooster School, Danbury. (boys)

### Delaware

St. Andrew's School, Middletown. (boys)

### District of Columbia

National Cathedral School, Mount St. Alban, Washington. (girls)  
St. Albans, The National Cathedral School for Boys; Mount St. Alban, Washington.

### Indiana

Howe Military School, Howe. (boys)

### Iowa

St. Katharine's School, Davenport. (girls, grades 1-12; boarding; pre-school-12, day; boys, grades pre-school-2, day)  
St. Monica's School, Des Moines. (girls)

### Kansas

St. John's Military School, Salina. (boys)

### Kentucky

Margaret Hall School, Versailles. (girls)

### Maryland

Cannah More Academy for Girls, Reisterstown.  
St. James School, St. James. (boys)  
St. Paul's School for Boys, Brooklandville.

### Massachusetts

Abbie Loveland Tuller School, Barnstable. (boys)  
Brooks School, North Andover. (boys)  
Groton School, Groton. (boys)  
Lenox School, Lenox. (boys)  
St. Anne's School, Arlington Heights. (girls)  
St. Mark's School, Southboro. (boys)

### Michigan

Cranbrook School, Bloomfield Hills. (boys)  
Kingswood School, Cranbrook. (girls)

### Minnesota

Breck School, St. Paul. (boys)  
St. James' Military School, Faribault. (boys)  
St. Mary's Hall, Faribault. (girls)  
Shattuck School, Faribault. (boys)

### Mississippi

All Saints' Episcopal Jr. College, Vicksburg. (girls)

### Nebraska

Brownell Hall, Omaha. (girls, grades 9-12, boarding; pre-school-12, day; boys, pre-school-6, day)

### New Hampshire

Holderness School, Plymouth. (boys)  
Saint Mary's-in-the-Mountain, Littleton. (girls)  
St. Paul's, Concord. (boys)

### New Jersey

St. Bernard's School, Gladstone. (boys)  
St. John Baptist School, Mendham. (girls)

### New York

Abbie Loveland Tuller School, Sag Harbor, L. I. (girls)  
Cathedral Choir School, Cathedral Heights, New York City. (boys)  
Darrow School, New Lebanon. (boys)  
DeVeaux School, Niagara Falls. (boys)  
Greer School, Hope Farm. (coed.)  
Hoosac School, Hoosick. (boys)  
Malcolm Gordon School, Garrison-on-Hudson. (boys)  
Manlius School, Manlius. (boys)  
St. Agnes School, Albany. (girls)  
St. Mary's-in-the-Field, Valhalla. (girls)  
St. Mary's School, Mt. St. Gabriel. (girls)  
St. Paul's School, Garden City. (boys)  
St. Peter's School, Peekskill. (boys)  
St. Thomas Church Choir School, 123 West 55th St. New York City. (boys)  
Trinity-Pawling School, Pawling. (boys)

### North Carolina

Christ School, Arden. (boys)  
Patterson School, Lenoir. (boys)  
St. Mary's Junior College, Raleigh. (girls)

### Oregon

St. Helen's Hall, Portland. (girls, day, pre-school-12th grades; boarding, 1st-12th grade); (boys, day only, pre-school-8th grade)

### Pennsylvania

Church Farm School, Glen Loch. (boys)  
Grier School, Tyrone. (girls)  
Valley Forge Military Academy, Wayne. (boys)

### Rhode Island

St. Andrew's School, Barrington. (boys)  
St. George's School, Newport. (boys)

### South Dakota

Hare School Dormitory, Mission. (Indian boys)  
St. Elizabeth's Mission Home, Wakpala. (Indian boys and girls)  
St. Mary's School, Springfield. (girls, inter-racial)

### Tennessee

St. Andrew's School, St. Andrews. (boys)  
St. Mary's School, Sewanee. (girls)  
Sewanee Military Academy, Sewanee. (boys)

### Texas

St. Mark's School of Texas, Dallas. (boys)  
Saint Mary's Hall, San Antonio. (girls, day, grades 1-12; boarding, 7-12; boys, day, grades 1, 2)  
St. Stephen's Episcopal School, Austin. (coed.)  
Texas Military Institute, San Antonio. (boys)

### Utah

Rowland Hall, Salt Lake City. (girls, day, grades nursery-12; boarding, 5-12; boys, nursery-2 day)

### Vermont

Rock Point School for Girls, Burlington. (girls)

### Virginia

Blue Ridge School, St. George, Green County. (coed.)  
Chatham Hall, Chatham. (girls)  
Christchurch School, Christchurch. (boys)  
Episcopal High School in Virginia, Alexandria. (boys)  
St. Agnes School for Girls, Alexandria. (girls, day, grades, kindergarten-12; boarding, grades 5-12; boys, day only, kindergarten-2)  
St. Anne's School, Charlottesville. (girls)  
St. Catherine's School, Richmond. (girls)  
St. Christopher's School, Richmond. (boys)  
St. Margaret's School, Tappahannock. (girls)  
Stuart Hall, Staunton. (girls)  
Virginia Episcopal School, Lynchburg. (boys)

### Washington

Annie Wright Seminary, Tacoma. (girls, day, grades kindergarten-12; boarding, grades 2-12; boys, kindergarten)  
St. Paul's School for Girls, Walla Walla. (girls)

### Wisconsin

Kemper Hall, Kenosha. (girls)  
Northwestern Military and Naval Academy, Lake Geneva. (boys)  
St. John's Military Academy, Delafield. (boys)

### Wyoming

Jane Iverson Memorial Hall, Laramie. (girls)  
St. Michael's Mission School, Ethete. (Arapahoe Indian boys and girls).

## DAY SCHOOLS

### Alabama

All Saints' Episcopal School, Birmingham.  
Advent Day School, Birmingham.  
Holy Comforter Episcopal Day School, Gadsden.  
St. John's Parish School, Montgomery.  
St. Paul's Day School, Spring Hill. (coed.)

### Arizona

St. Luke's Day School, Prescott. (coed.)

### Arkansas

Christ Church Parochial School, Forrest City. (coed.)  
Trinity Episcopal Day School, Pine Bluff. (coed.)

### California

All Saints' Parish Day School, San Diego. (coed.)  
Ascension Parish Day School, Sierra Madre. (coed.)  
Campbell Hall, North Hollywood. (coed.)  
Christ Episcopal Parish Day School, Ontario.  
Palmer School for Boys and Girls, Walnut Creek. (coed.)  
St. Andrew's Day School, La Mesa. (coed.)  
St. Augustine's-by-the-Sea Parish Day School, Santa Monica.  
St. James' Parish Day School, Newport Beach. (coed.)  
St. John's Parish Day School, Chula Vista. (coed.)  
St. Luke's Parish Nursery School, San Francisco. (coed.)  
St. Matthew's Episcopal Day School, San Mateo. (coed.)  
St. Matthew's Parish School, Pacific Palisades. (coed.)  
St. Paul's Coöperative Nursery School, Burlingame. (coed.)  
St. Paul's Parish School, Pomona. (coed.)  
St. Stephen's Nursery School, Hollywood. (coed.)  
San Miguel School for Boys, National City.  
Trinity Episcopal Nursery School, Redlands.

### Colorado

St. Anne's School, Denver. (coed.)

### Connecticut

Abbie Loveland Tuller School, Fairfield. (coed.)  
St. Paul's Day School, Riverside.



## BOYS

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## LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

### Exchange of Visits

I am much distressed by reports that the Soviet delegation of church visitors has been wined and dined in Seabury House, the sanctum sanctorum of the Episcopal Church in the United States, and that we have thus lent our support to the growing belief that the Communist regime in Russia can now be trusted to trust us. I think this mutual exchange of visits among Christian leaders a great mistake. On the surface it looks as if we are reasserting our belief that we are really brothers, but a closer look at the facts is not so reassuring.

Who ordered the visit and sponsored it in Russia? The Communist party, of course — which is explicitly dedicated to the destruction of all we hold dear. Therefore, they could only release for such a visit those who will foster this basic purpose of Communism. When our clergy visited Russia they were surprised (so the reports said) to be under klieg lights wherever they went and they wondered why. Couldn't they understand that this exchange of visits is the last act in the effort to break the opposition of our real friends and brothers who are enduring persecution in the slave labor camps? Just who are our friends, anyway? I shrink from implying that our godly bishops are fuzzy-headed on the matter of Christian loyalties, but this is nevertheless what I'm doing and I'm sorry.

*Continued on page 26*

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A CORRESPONDENT writes: "I have not been attending the Episcopal Church very long, and therefore am not well versed in Church beliefs or dogma, and was indeed perplexed when I read your column concerning the desirability of the ascetic life.

"This was one of the things on which I had always felt that the Catholic Church was off base, so you can understand my confusion. Now I wish to impose on your time and good nature to ask you to explain to me why my thinking is fallacious.

"It seems to me that, carried to the ultimate conclusion, what you are claiming to be most pleasing to God would be the dying out of the race of man—indeed, that it would have been better for the race never to have developed. Apparently God was operating on the cynical assumption that very few people would choose what was most pleasing to Him.

"The only belief in this regard which makes sense to me is that each person is living the life most pleasing to God when he decides, with God's help, the way he can live the fullest Christian

life, whether it be in or out of the marriage relation."

THE LETTER-WRITER hits the nail on the head in that last paragraph. The point I was trying to make in a series of columns stretching over some weeks is that ascetic theology does not set up rules of right vs. wrong behavior, but is a wide and free area in which the individual decides for himself what special gift he will give to



God. A person who considered marriage a difficult but glorious thing as opposed to safe and sane bachelorhood

(or spinsterhood) would be doing the heroic thing in choosing marriage.

THE ASCETIC rigors of the college football player, undergone (at the risk of shortening life) for the sake of mastery of the art of advancing a pigskin ball, are incomprehensible, impractical, and ridiculous, unless the college spirit happens to make sense to you. Similarly, the renunciations of the Christian athlete are equally incomprehensible, impractical, and ridiculous, unless the goal beyond the goal, in terms of total Christian dedication to God, makes sense to you.

NOT ALL of us are called to play on the college team, nor to be members of religious orders. But let us give to the latter, as we do to the former, credit for doing something strenuous for Christ; and try, in our particular vocations, to match their ardor, or even exceed it if we can.

PETER DAY

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# LETTERS

Continued from page 24

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But the fact remains that I fail to see in such reading of Early Church history as I have done that the Apostles' entertained at banquets from time to time delegations from Nero's court in the hope that they might release "the tensions of the times."

(Rev.) ROBERT E. MERRY

Rector, Church of the Nativity  
Pittsburgh, Pa.

► We agree with Fr. Merry that there is a danger of drawing unsound conclusions about the Communist regime in Russia from the exchange of visits between Russian and American Christian leaders. But we do not agree with his implication that we are not brothers of Russian Christians; nor that the Communist party sponsors the Russian Church; nor that the visitors were comparable to a "delegation from Nero's court."

There is no doubt that these visits reinforced the current policy of Russian Communism to attempt to show a less totalitarian face to the world, and that they probably would not have been allowed to take place if that policy had not been adopted. That is why they contain elements of political danger. Nevertheless, the Christian Church has a life of its own and objectives of its own — both in the USSR and in the United States. And the real purpose of the exchange of visits was to express this Christian life and accomplish these Christian objectives.

If Fr. Merry would like a Neronian parallel, the Scriptures provide one: "All the saints salute you, chiefly they that are of Caesar's household" (Philippians 4:22). The Caesar in question was almost certainly Nero.

— EDITOR

## Wrong Impression

I have only just seen the two reviews of my book, *Homosexuality and the Western Christian Tradition*, which appeared in *THE LIVING CHURCH* on December 2, 1955, (by Dr. E. R. Hardy) and on April 15, 1956, (by the Rev. Carroll E. Simcox). Since their effect is calculated to give an entirely wrong impression of the book, of my own views, and (by implication) of the position of the Church of England Moral Welfare Council, I must ask you kindly to allow me the privilege of a reply.

First, may I thank Dr. Hardy for pointing out the uncorrected slip on p. 84; of course, *De renuntiatione saeculi* is only pseudo-Basilian — though that, in my estimation, does not in this instance greatly diminish its significance.

Dr. Simcox criticizes me for omitting to answer the question: "Should Christians tolerate homosexual behaviour?" and implies that as "a Christian theologian" I failed in my "obligation to try to set our thinking in a Christian perspective." But my introduction makes it quite clear that I wrote as a historian, not as a theologian — and that I deliberately excluded any discussion of theo-

logical and moral matters. It is indeed his when an author is censured for not doing what he expressly disclaimed any intention of doing! Doubtless Dr. Simcox would reject that I ought not so to have limited myself, but I think that both he and Dr. Hardy have overlooked the purpose of the book, and its relation to the British situation and to other writings on the subject. May I therefore stress the following points?

1. *Homosexuality and the Western Christian Tradition* (as the introduction explains) was expressly designed to cover historical and exegetical matters not handled in an interesting report, *The Problem of Homosexuality* (produced for the Church of England Moral Welfare Council by the Church Information Board, London, 1954). This report dealt with the moral and Christian aspects of homosexuality; my book not only supplements it, but naturally accepts and endorses its general conclusions.

2. My book had a second purpose, explained on the dust jacket (it could not be stated in the text). It was also prepared as personal evidence for the Departmental Committee on Homosexual Offences and Prostitution. Since this committee is concerned greatly with the law and its administration, a discussion of topics (such as the morality of homosexual practices) which lay outside the terms of reference would have been both irrelevant and impertinent. I restricted myself, therefore, to an investigation of the historical factors (including the sources and content of Church teaching) which appear to have contributed to the determination of legal and social attitudes.

3. That I have not neglected moral questions, and that I handle them on lines which your reviewers could hardly disagree with, will be evident from perusal of my essay, "The Homosexual and Christian Morals," which I furnished for a symposium, *They Stand Apart* (Heinemann, London, October, 1955). Therein I develop arguments similar to those of Dr. Hardy and Dr. Simcox, and reach similar conclusions.

4. The most recent and comprehensive statement of my position will be found in *Sexual Offenders and Social Punishment* (Church Information Board, London, March 1956). This contains the official evidence which I drafted for the Moral Welfare Council for submission to the departmental committee; and among other matters are a greater part of the above mentioned essay, some suggestions for the pastoral handling of the invert and his problems, and an introduction which is important because it explains the principles which have governed both my own and the Council's approach to the whole question.

5. For practical reasons these different writings of mine were produced and published separately, but they constitute in the aggregate a single approach to the subject of homosexuality, and must be read together as a comprehensive volume was out of the question.

I fully appreciate that a reviewer must form and express his judgment upon the book which he has before him — though in view of its publication date I am surprised that both Dr. Hardy and Dr. Simcox were not asked to take into account the essay *They Stand Apart*. But an author is at least entitled to join issue with his reviewer over misrepresentations of the particular work reviewed; and there are two such which I wish



select from Dr. Hardy's notice.  
 He writes of my "constant insinuation,  
 rather quite definite, that the Church has . . .  
 erred in this matter, and should extend a  
 greater tolerance to 'two persons of the same  
 sex who affirm that they are in love'." Now  
 this is a gratuitous twisting of the sense such  
 as one does not expect from the scrupulous  
 reviewer. Nowhere do I say that the Church  
 should extend a greater tolerance. . . ." If  
 the reader turns to p. 157, he will see that  
 Dr. Hardy has quite misunderstood the im-  
 portance of a rhetorical question designed merely  
 to challenge thought. Any doubt upon this  
 point, however, should disappear if pp. 74-77  
 of *Sexual Offenders and Social Punishment*  
 are consulted.

Again, Dr. Hardy says that I suggest that  
 St. Paul "would have expressed himself dif-  
 ferently with the benefit of modern knowl-  
 edge" — implying, apparently, that I think  
 the Apostle would have mitigated his stric-  
 tures upon the vices of antiquity had he  
 known the technical distinction between in-  
 continence and perversion. I have checked all  
 the references — and again, I nowhere find  
 such assertion. I merely observe in sev-  
 eral places that the condemnations of the  
 New Testament are obviously directed against  
 those who deliberately and persistently culti-  
 vate vicious homosexual practices; but that  
 there is no *express* biblical guidance of how  
 to deal, for example, with the case of the  
 genuine invert who, after a lifetime of con-  
 flict, 'falls' in a moment of personal stress —  
 a problem which engages the pastor perhaps  
 more than others in the realm of homo-  
 sexuality.

The candid reader may well feel that the  
 insinuations are the reviewers' rather than  
 the author's. Dr. Hardy and Dr. Simcox  
 seem to have read into a studiously objective  
 and dispassionate presentation of historical  
 and biblical evidence certain implications  
 which were assuredly not in my mind, which  
 formed no part of my purpose in writing,  
 and which can only be extorted from the text  
 by what I can but term, with reluctance,  
 something of a disingenuous approach. Such  
 unwarranted imputations are bound to have  
 a damaging effect, particularly upon those  
 of us who will take their opinion of me and  
 my views from the reviews, and not from my  
 writings.

If your reviewers and readers will have the  
 goodness to consult the works which I have  
 mentioned, I think they will find, on a gen-  
 eral view of my position, none of the "deceit-  
 ful sophistries of the *Zeitgeist*," and no miti-  
 gation of the Christian condemnation of  
 homosexual practices as sinful in all cases. But  
 they will, I hope, find an honest and chari-  
 table attempt to come to grips with a pressing  
 moral and social problem as we see it in  
 Britain; an endeavor to deal with it construc-  
 tively; and, I trust, a genuinely Christian  
 sympathy with the predicament of the invert  
 as a seriously handicapped person.

It is still not too late for THE LIVING  
 CHURCH to withdraw the charges of "soft-  
 headedness" and "wrongheadedness" to which  
 it has unfortunately given currency; and to  
 assure that its readers are accurately informed.  
 Not only of my personal views on the question  
 of homosexuality, but of the attitude of the  
 Church of England Moral Welfare Council —  
 since the latter cannot but be associated to  
 some extent with that of one of its officers.

(Rev.) D. S. BAILEY

Birmingham, England.

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THE SHRINE OF OUR LADY OF WAL-  
SINGHAM. By J. C. Dickinson. New  
York: Cambridge University Press. Pp.  
xiii, 150. \$3.50.

About 1130 one Richelde of Ferraques  
built a chapel dedicated to our Lady, at  
Walsingham, which is located in the  
northern part of Norfolk, England, near  
the North Sea. The chapel was no ordi-  
nary one but was planned as a reproduc-  
tion of the house in Nazareth where St.  
Mary was greeted by the Archangel  
Gabriel. Probably the idea was suggested  
to Richelde by the visit of her son, Geof-  
frey, to the Holy Land some years earlier.

The original chapel contained an im-  
age of our Lady with the Holy Child,  
showing her seated on a throne with the  
infant Child in her arms, though the  
image is undoubtedly of a somewhat later  
date.

The early chapel was regarded with so  
much veneration, that when a larger build-  
ing was required, it was built around the  
original chapel. About this time St. Ber-  
nard was stirring up popular devotion to  
the Holy Land by his preaching of the Sec-  
ond Crusade. This fact probably lies be-  
hind the rapid rise to fame of the chapel  
and the image it contained — the Shrine  
of our Lady of Walsingham. Henry III  
visited the Shrine a number of times and  
made numerous grants to it. He also im-  
planted a deep devotion to the Shrine in  
his son, Edward I. Every succeeding Eng-  
lish monarch, as well as many foreign  
notables, made pilgrimages to the Shrine.  
Even Henry VIII in his early youth, paid  
Walsingham a number of visits.

The restricted nature of the records  
affords little evidence of visits of less illus-  
trious persons. However, we do know that  
from the 14th century on, a steady stream  
of pilgrims, both royalty and lesser per-  
sons, is found wending its way to the  
Shrine. The clear sign of the popularity  
is the great wealth the Shrine had ac-  
quired by the time of its destruction in  
1538. On July 14th of that year, the Prior  
reports to [Thomas] Cromwell that the  
Royal Commissioners had taken the im-  
age of our Lady from the chapel, "allso  
such golde and sillver as were theare."  
By September, the image had been de-  
stroyed and the Shrine was no more.

In 1922 a replica of the ancient image  
of our Lady was installed in the Anglican  
Parish Church at Walsingham, and organ-

ized pilgrimages have been made ever  
since. A very attractive booklet describing  
the revival of the devotion, has been pub-  
lished by those in charge. It contains  
many excellent illustrations.

Somewhat different in character, how-  
ever, is J. C. Dickinson's interesting  
study, *The Shrine of Our Lady of Wal-  
singham*. Dickinson traces the history of  
the Shrine from its origin to its destruc-  
tion, with an account of the many famous  
pilgrims who visited it. The second half  
of the book is an adequate account of the  
ruins and of the archeological investi-  
gations which have been made in recent  
years. The book concludes with a bibliog-  
raphy and a number of illustrations of the  
ruins and the pilgrims' badges connected  
with the Shrine.

All those interested in the Middle Ages  
and particularly the history of the Church  
will find this a delightful study of one of  
the lesser known features of medieval life.

HOWARD T. FOULKE

THE BRIDGE. A Yearbook of Jewish  
Christian Studies. Volume I. Edited  
by John M. Oesterreicher. Pantheon  
Books. Pp. 349. \$3.95.

*The Bridge* is a Roman Catholic publi-  
cation, appearing under the imprimatur  
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of yearly publications, and, as would be  
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rious Roman Catholic scholars have con-  
tributed.

The book is an attempt to approach the  
Jews, not on the level of scorn and con-  
tempt, but on the level of love. At the  
same time it is aimed at Christians, for  
it is impossible for a Christian to offer  
love to a Jew unless he first understands  
the Jewish factors in his own heritage  
and likewise understands the Jewish point  
of view.

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The Living Church



is a pleasure to see an attempt of this made, even at long last. The range of the articles is very wide. Many are biblical, but many cover contemporary problems. There is an informal review of the Finaly case, an appreciation of the thought of Simone Weil, a statistical report on the fate of European Jewry during the Hitler epoch. Many articles are aimed at points which have been controversial issues in Jewish-Christian relations. Raissa Maritain's "Graham and the Ascent of Conscience," for example, deals with the problems occasioned by apparently immoral behavior on the part of the biblical patriarchs. Richard Kugelman's "Hebrew, Israel, Jew, in the New Testament" attempts to show in what sense the Church can be said to be the true Israel. Dom Hilaire Esberg writes, in "The Trial of the Messiah," on that perennial battle-cry, "The Jews crucified Christ," and demonstrates that Jesus was crucified, not by a people, but by a spirit which can be found within any people.

The Book Review section contains a readable review of Dom Gregory Dix's anonymously published *Jew and Greek*, which will be of interest to Anglicans. It is not possible to review these articles in detail. They are all responsible, and essentially sound. Many of them tend to be wordy, but they sustain interest all the time. They are not marked by any more specific Roman bias than one would expect, although one might criticize the report of Downside's "According to Matthew" in this regard: the Jewishness of the Gospels, with the Exodus symbolism contained therein, is not dependent upon recognition of the priority of Matthew. The limitation of this *Yearbook* is that it will appeal only to the intellectual. It could not some of this material be adapted for popular tracts? The reviewer will await the publication of Volume II with interest.

FRANCIS E. WILLIAMS

## In Brief

**THE FORM OF SOLEMNIZATION OF MATRIMONY** as in the book of Common Prayer—with Certificate. Seabury Press. About 15 pages. Leatherette, \$1; fabricoid, \$1.75; white leather, \$4.

Contains marriage service, with certificate, propers for Nuptial Eucharist, and places for signatures of guests. A handsome souvenir for the bride and groom.

**THE MAR THOMA SYRIAN LITURGY.** A translation into English by **George Kutickal Chacko**. Morehouse-Gorham. Pp. 19. Paper, \$1.

The Mar Thoma Syrian Church of Malabar is the only Orthodox Church with a reformed tradition. This translation of its liturgy will be of interest to Anglicans and others. It combines Eastern wordiness

(cf. "In the heights at the right hand of God the Father, where dwelleth the Messiah, must be our thoughts, our hearts and our very being at this time" for "Lift up your hearts") with an absence of such Eastern features as the Little Entrance and Great Entrance and with the Western position of the Creed.

The booklet contains a number of typographical errors and is overpriced.

F. C. L.

**"THE Lindisfarne Gospels,"** one of the greatest treasures of the British Museum, will be published in the United States in a facsimile edition in September by Philip Duschne, rare book dealer of New York, in two volumes at \$375 (\$325 before publication). Executed about 700 A.D., this illuminated Latin manuscript of the Gospels will be printed in exact facsimile by Urs Graf-Verlag of Switzerland, which produced a similar facsimile of the "Book of Kells" in 1950. It will be limited to 680 copies.

The publication of this manuscript is considered one of the most important events in scholarly and religious publishing in recent years.

## Books Received

**THE SELF.** Explorations in Personal Growth. Edited by **Clark E. Moustakas**, with assistance in editing Indian papers by **Sita Ram Jayaswal**. Harpers. Pp. xviii, 284. \$5.

**LIVING AND KNOWING.** By **E. W. F. Tomlin**. Harpers. Pp. 285. \$5.

**KING JAMES VI AND I.** By **D. Harris Willson**. Holt. Pp. 480. \$6.

**O TRULY BLESSED NIGHT.** A Study of the Theology of the Easter Vigil. By **Karl Becker**. Pico Decimo Press, St. Louis 15, Mo. Pp. 119. \$3.50; paper, \$2.50.

**THE KORAN.** A new translation by **N. J. Dawood**. Penguin Books. Pp. 428. Paper, 95 cents on newsstands.

**TRY GIVING YOURSELF AWAY.** By **David Dunn**. Second Edition. Prentice-Hall. Pp. 128. \$2.95. ["A different way to increase your personal happiness—starting today!"]

**YESTERDAY SPEAKS TO TODAY.** By **Ivan Lee**. Holt. Abingdon Press. Pp. 96. \$1.75. [Insight and inspiration from five Old Testament prophets.]

**THE EARLY CHURCH.** Studies in Early Christian History and Theology. By **Oscar Cullmann**. Edited by **A. J. B. Higgins**. Westminster Press. Pp. xii, 217. \$4.50.

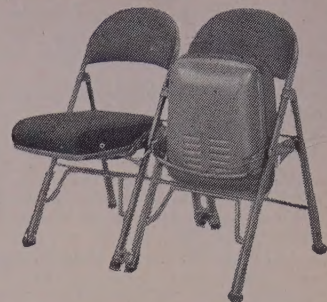
**DYING WE LIVE.** The Final Messages and Records of the Resistance. Edited by **Helmut Gollwitzer**, **Kathe Kuhn**, **Reinhold Schneider**. Translated by **Reinhard C. Kuhn**. Pantheon. Pp. xxi, 285. \$4.50. [The Exhilaration of the Spirit as revealed in the Final Messages of men and women preparing for their deaths as victims and martyrs 1933-1945.]

**FROM "CHURCHES" TO "CHURCH."** By **DuBose Murphy**. Church Historical Society, 4205 Spruce St., Philadelphia 4, Pa. Pp. 8. Paper, 25 cents. [Describes steps by which Episcopal Church achieved unity of organization.]

**THE HANDBOOK OF PRIVATE SCHOOLS.** An Annual Descriptive Survey of Independent Education. 37th edition, 1956. Porter Sargent, 11 Beacon St., Boston 8, Mass. Pp. 1232. \$8. [Contains Introduction written by 26 leading school administrators; also extensive picture section.]

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# PEOPLE and places

## Appointments Accepted

The Rev. Arthur P. Becker, who was ordained deacon in June, is now vicar of the Church of Christ the King, Sturgeon Bay, Wis. Address: 2 N. Fifth St.

The Rev. Charles H. Blakeslee, formerly rector of St. James' Church, Wichita, Kan., is now chaplain of St. Martin's Episcopal School, New Orleans. Address: 5309 Airline Hwy., Metairie, La.

The Rev. John W. Drake, Jr., formerly in charge of St. Timothy's Church, Winston Salem, N. C., will on September 1st take charge of St. Paul's Church, Greenville, N. C.

The Rev. Frederick W. Figge, formerly chaplain of DeVeaux School and curate of St. Peter's Church, Niagara Falls, N. Y., is now curate of St. Paul's Church, 310 Montgomery St., Syracuse, N. Y. Residence: 106 Euclid Terrace.

The Rev. Artley B. Parson, retired priest of the diocese of Western Massachusetts, is now in charge of Trinity Church, Milford, Mass.

The Rev. Herbert E. P. Pressey, formerly chaplain of the U. S. Army, is now assistant secretary of the Armed Forces Division of the National Council, 281 Fourth Ave., New York 10. Address: 84 Havemeyer Lane, Old Greenwich, Conn.

The Rev. Dr. Francis J. Pryor, formerly dean of Calvary Cathedral, Sioux Falls, S. D., is now vicar of St. Dunstan's Church, San Diego 15, Calif. Address: 5843 Hardy Ave., San Diego 15.

The Rev. Franklin K. Robinson, formerly curate of St. John's Parish, Stamford, Conn., serving also at St. Luke's Chapel, is now chaplain and teacher of Brent School. Address: Brent School, Box 35, Baguio, Philippines.

The Rev. James W. Samter, who was ordained deacon in June, is now assistant of the Cathedral Church of St. Paul, Fond du Lac, Wis.

The Rev. Luther Williams, who was recently or-

ained deacon, is now vicar of St. Luke's Mission, Bakersfield, Calif. Address: 2890 1/2 Baker St.

## Resignations

The Rev. Dr. Robert A. Goodwin, professor of apologetics and homiletics at Virginia Theological Seminary, is retiring. Address: 116 Academy Lane, Winchester, Va.

## Changes of Address

The Rev. Frederick M. Crane, who is serving the Church of the Epiphany, Los Angeles, has moved from Sichel St. in Los Angeles to 1311 Virginia Ave., Glendale 2.

The Rev. William D. Eddy, co-director of Hokkaido University Center, Sapporo, Japan, is in Mexico at the present time. For one year after September 1st he may be addressed: c/o Bemis, Monument St., Concord, Mass.

The Rev. Samuel W. Hale, Jr., who has been serving as assistant of the Memorial Church, Baltimore, may now be addressed at 235 W. Fourth St., New York. He will do post-graduate work at GTS.

The Rev. C. Robert Sutton, who recently began work at Christ Church, Towanda, Pa., may be addressed at 11 Mix Ave.

## Ordinations

### Priests

**Long Island**—By Bishop DeWolfe: The Rev. Dunstan Walton, OSF, on July 7th, at the Monastery of Little Portion, Mount Sinai, L. I., N. Y.; presenter and preacher, the Rev. Joseph Crookston, OSF.

**Minnesota**—By Bishop Kellogg, Coadjutor: The Rev. Thomas Theodore Steensland, on July 6th, at the Church of Our Savior, Little Falls, where he

is vicar; presenter, the Rev. T. J. William preacher, Canon F. D. Henderson.

**Panama Canal Zone**—By Bishop Murray, fragan of Alabama: The Rev. Jonas E. White, June 29th, at the Church of the Epiphany, Ctersville, Ala.; presenter, the Rev. Dr. E. E. Merriman; preacher, the Rev. R. T. Ferris. return to the Panama Canal Zone in June of 1 after a year's leave of absence granted by the Overseas Department of the National Council. dress: Box 121, Guntersville, Ala.

Altar flowers at the ordination service given in memory of the ordinand's father, J. Ewing White, Sr., who served with the Panama Canal for 44 years and died just after his finished seminary this year.

**South Carolina**—By Bishop Carruthers: The Frederick S. Sosnowski, on July 13th, at the Church, Columbia, where he is assistant, special responsibility for college work at the University of South Carolina; presenter, The E. B. Guerry; preacher, Bishop Thomas, rector Bishop of South Carolina.

### Deacons

**Arkansas**—By Bishop Mitchell: Christoph Keller, Jr., on July 11th at St. Mary's Church, El Dorado; presenter, the Rev. Christoph Keller; preacher, the Bishop; to continue his studies at GTS.

**East Carolina**—By Bishop Wright: Lloyd L. Fonville, on June 29th, at St. James' Church, Wilmington, N. C.; presenter, the Rev. D. Allen; preacher, the Rev. Mortimer Glover; serve St. James' Church, Belhaven, N. C., and Matthew's, Yeatsville.

By Bishop Wright: John E. Taylor, on July at Trinity Church, Chocowinity, N. C.; presenter the Rev. A. C. Noe; preacher, the Rev. D. Allen; to be in charge of Christ Church, H. Mills, N. C., and St. Philip's and Good Shepherd Churches, Fayetteville.

**Louisiana**—By Bishop Noland, Suffragan: Ralph Wesley Richardson, Jr., on July 11th, at St. James' Church, Baton Rouge; presenter, the Rev. P. Werlein, father-in-law of the ordinand; preacher the Very Rev. L. E. Nelson; to be assistant at Trinity Church, New Orleans.

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### BOOKS FOR SALE

**BOOKS, USED AND NEW**, at far less than U.S.A. prices. Liturgy, Dogmatics, Commentaries, Church History, Patrology, Lives of Saints, Pastoralia. Lists Free. Ian Michell, 29 Lower Brook Street, Ipswich, England.

### CHURCH FURNISHINGS

**ANTIQUÉ SANCTUARY-LAMPS.** Robert Robins, 1755 Broadway, New York City.

### LIBRARIES

**MARGARET PEABODY** Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

**CHURCH LINENS:** Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns. Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

**ALTAR LINENS:** Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations. \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

### POSITIONS OFFERED

**PRIEST**, unmarried, for assistant, large parish in small Eastern city. Prayer Book Catholic. Wide range of experience offered. Reply Box C-357, The Living Church, Milwaukee 2, Wis.

**HOUSEPARENTS**, couple or single, male or female, for Wilmer Hall Children's Institution. Apply: Rev. William S. Mann, 3331 Old Shell Road, Spring Hill, Alabama.

**TEACHER FOR ENGLISH**, foreign languages. Bachelors' essential plus Education courses. Moderate salary plus living for missionary work at St. Mary's School for Indian Girls, Springfield, South Dakota. Apply: Headmaster.

**TEACHERS** — openings in elementary and secondary grades in parish schools of Diocese of Los Angeles. Send full details of education and experience with grade preferred to: The Rev. Kenneth W. Cary, Box 37, Pacific Palisades, California.

**RECTOR** of thriving downtown parish in Atlantic coast city seeks experienced clergyman as permanent assistant to help principally with normal parish calling and program thus freeing rector for weekday program aimed at business community and parish administration. If interested, Reply Box K-352, The Living Church, Milwaukee 2, Wis.

**CASEWORKERS** with graduate training and preferably some experience in family and child welfare needed for expanding program in multiple service agency. Member Health and Welfare Council and Community Chest. Liberal personnel policies. Excellent casework standards. Interest in personnel development and advancement. Episcopalian preferred. Salary, caseworker, \$3,400-\$4,600; casework supervisor, \$3,625-\$4,975. Reply stating training, experience, professional interest and salary desired, to Rev. Arnold Purdie, M.S.S., Executive Director, Philadelphia Protestant Episcopal City Mission, 225 South 3rd St., Philadelphia 6, Pa.

### POSITIONS WANTED

**PRIEST AVAILABLE.** August, September, or October. Rectory use, if possible. Stipend desired. East. Reply Box F-356, The Living Church, Milwaukee 2, Wis.

**PRIEST**, Catholic, 43, married, three children. Ten years parish work, three years Army chaplaincy. Desires position in active suburban parish. Reply Box E-353, The Living Church, Milwaukee 2, Wis.

**EXPERIENCED ORGANIST** and choirmaster, NYC, desires to locate in Southeastern section. Full time position. Reply Box T-359 The Living Church, Milwaukee 2, Wis.

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- (B) Keyed advertisements, same rates as above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

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### THE LIVING CHURCH

The Living Church



ryland—By Bishop Powell: Philip Kingsley  
on July 5th, at Trinity Church, Towson,  
where he is assistant; presenter, the Rev. W.  
oberts; preacher, the Rev. L. N. Laylor.

th Carolina—By Bishop Carruthers: John  
on July 14th, at St. James' Church, James  
; presenter, the Rev. E. B. Guerry; preach-  
the Rev. J. O. Bodley; to be in charge of the  
ch of the Holy Communion, Allendale, S. C.,  
Churches at Estill and Hampton.

as—By Bishop Hines: Mitchell M. Keppler,  
une 26th, at Trinity Church, Houston; pre-  
er, the Rev. A. S. Knapp; preacher, the Rev.  
Brown; to be vicar of St. Mary's Mission,  
ton, where he has been serving on weekends  
at seminary.

## Religious Orders

Rev. Joseph H. Bessom, OHC, formerly ad-  
ed at West Park, N. Y., may now be ad-  
ed: St. Andrew's School, St. Andrews, Tenn.

Rev. Alphaeus Packard, OHC, formerly ad-  
ed at West Park, N. Y., may now be ad-  
ed: Mount Calvary Monastery, Box 1296,  
a Barbara, Calif.

Rev. Kenneth R. Terry, OHC, formerly ad-  
ed at Mount Calvary Monastery in Santa  
ara, may now be addressed: Holy Cross Mon-  
ay, West Park, N. Y.

Rev. Edwin C. Whitall, OHC, formerly ad-  
ed at St. Andrew's School, St. Andrews,  
a, may now be addressed: Holy Cross Monas-  
West Park, N. Y.

## We congratulate

### Engagements

Ms. Prescott Lecky has announced the engage-  
ment of her daughter, Carol Ann, to the Rev.  
Robert Foutz, of Trinity Church, Astoria, N. Y.  
Wedding is to take place in fall.

### Marriages

Rev. FREDERICK F. KRAMER, who was  
ied on June 21st to Miss CAROL ANN  
TETTE of Ponsford, Minn. He is Bishop's  
in charge of Indian work in the diocese of  
nesota and serves churches at Naytahwaush  
Rice Lake.

DREY MEADOWS, television "wife" of  
adian Jackie Gleason, and Mr. RANDOLPH  
SE, Washington real estate man. The cere-

mony was performed in New York by the bride's  
father, the Rev. Francis James Meadows Cotter,  
of Christ Church, Sharon, Conn.

The Rev. WILLIAM H. LANGLEY, JR., rector  
of St. Mark's Church, Louisville, who was married  
on May 21st to Mrs. HENRY R. FELL. Mrs. Lang-  
ley is the widow of an Episcopal Church clergy-  
man, the Rev. Henry R. Fell, who died in 1951.

Miss DORYCE BROWN, singer, and Mr. WIL-  
LIAM B. COOPER, organist of St. Philip's Church,  
New York, who were married at the church re-  
cently by the Rev. Dr. Shelton Hale Bishop.

The Rev. DONALD G. STAUFFER, assistant  
of the Church of St. Michael and St. George, St.  
Louis, Mo., who was married on June 15th to  
Miss Lynn Giessow.

The Rev. CHARLES LEON WOOD, vicar of  
the Chapel of the Holy Communion, Fair Haven,  
N. J., who was married on June 23d to Miss  
Nancy Lee Phillips, daughter of Mr. and Mrs.  
Carl F. Phillips of Mount Vernon, N. Y. The  
bride is a member of the American Dietetic  
Association and was a dietitian at St. Luke's  
Hospital, New York, before her marriage.

The Rev. MALCOLM LYSLE FOSTER, assistant  
of the Church of the Resurrection, New York,  
who was married in June to Miss MARILYN  
ALICE FORD, daughter of Mr. and Mrs. RAN-  
DALL HAROLD FORD.

Mr. HARRISON HOLLINGSWORTH OWEN,  
who was married in June to Miss FRANCES  
HEWETTE CHAMBERS, daughter of the Rev.  
ALBERT A. CHAMBERS, rector of the Church  
of the Resurrection, New York, and Mrs. Cham-  
bers. Mr. Owen will enter his senior year at  
Williams College this fall and after graduation  
plans to prepare for the ministry. The couple will  
live in Williamstown, Mass.

### Births

The Rev. DONALD L. JACKSON and Mrs. Jack-  
son, of St. James' Church, Wichita, Kan., on the  
birth of a son, David Ernest, on June 30th.

The Rev. JAMES C. FENHAGEN and Mrs.  
Fenhagen, of St. Mark's Parish, Brunswick, Md.,  
on the birth of their third child, John McFall, on  
May 3d.

The Rev. BERNARD A. JENNINGS and Mrs.  
Jennings, of Catocin Parish, Md., on the birth of  
a son, Philip Allen, on May 28th.

The Rev. O'KELLEY WHITAKER and Mrs.  
Whitaker, of St. Andrew's Church, Charlotte,  
N. C., on the birth of their first child, William  
Faison, on June 8th.

The Rev. EUGENE E. CROMMETT and Mrs.  
Crommett, of St. Matthew's Church, Hallowell,  
Maine, on the birth of a third son, Stephen Paul,  
on June 8th.

The Rev. WENDELL B. TAMBURRO and Mrs.  
Tamburro, of Calvary and St. Lydia's Churches,  
Brooklyn, on the birth of a son, Paul Rene, on  
January 20th.

## Degrees Conferred

BISHOP MOSLEY OF DELAWARE, who re-  
ceived the honorary degree of doctor of sacred  
theology from Hobart and William Smith Colleges  
recently.

The Rev. Dr. SMYTHE H. LINDSAY, editor of  
The Episcopal Church Day and Our Church Times,  
who received the honorary degree of doctor of  
sacred theology from Seabury-Western Theological  
Seminary recently.

The Rev. KENNETH R. WALDRON, rector of  
the Church of the Epiphany, Avalon, Pittsburgh,  
who recently received the degree of doctor of  
divinity from Grove City College (Pa.).

The Rev. JOHN CANDLER DAVIS, rector of  
St. Andrew's Parish, Cleveland, who recently re-  
ceived the honorary degree of doctor of humanities  
from Wilberforce University.

BISHOP KELLOGG, COADJUTOR OF MINNE-  
SOTA, who recently received the honorary degree  
of doctor of laws from Syracuse University.

## Elections

The Rev. PETER DENNIS, rector of Trinity  
Church, Connersville, Ind., who has been re-  
elected a member of the International Committee  
of the YMCA's of the United States and Canada.  
This year Fr. Dennis completed a three-year term  
on the International Committee, as well as a  
three-year term as chairman of the Indiana YMCA  
world service committee.

## ACU CYCLE OF PRAYER

### August

5. St. Clement's, Philadelphia.
6. St. Augustine's, Croton-on-Hudson, N. Y.
7. St. James', Paso Robles, Calif.
9. Teachers of the Children of God, Sag Harbor,  
N. Y., Corpus Christi Ward, C.B.S., Mend-  
ham and Sparta, N. Y.
10. St. Clare's Convent, Mt. Sinai, N. Y.
11. Holy Cross Monastery, West Park, N. Y.



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Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;  
C Sat 4:30 & 7:30

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Rev. Francis Kane McNaul, Jr.  
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7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

### ST. FRANCIS'

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Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

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Nob Hill  
Sun HC 8, 12:15, MP 11 (1S HC), Cho Ev 4; Daily  
HC 8 (Wed & HD 10:30, Thurs 7)

### DENVER, COLO.

ST. MARY'S 2290 S. Clayton  
Rev. G. Lehman, Rev. J. Mote, Rev. R. Stub  
Sun Masses: 7:30, 9, 11:15; Daily: As anno; C Sat  
7:45

Continued on page 32

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; appt,  
appointment; B, Benediction; C, Confessions;  
Cho, Choral; Ch S, Church School; c, curate;  
d, deacon; EP, Evening Prayer; Eu, Eucharist;  
Ev, Evensong; ex, except; HC, Holy Communion;  
HD, Holy Days; HH, Holy Hour; Instr, Instruc-  
tions; Int, Intercessions; Lit, Litany; Mat,  
Matins; MP, Morning Prayer; r, rector; r-em,  
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,  
Stations; V, Vespers; v, vicar; YPF, Young  
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Continued from page 31

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;  
Mass daily 7; also Tues 9:30; Thurs, Sat & HD  
12 Noon; C Sat 5-6:30

## COCONUT GROVE, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun: 7, 8, 10, and Daily, C Sat 5-6, 7-8

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
HD 10; C Sat 7

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
HC Sun 8, 10:30; Tues through Sat 8

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30, 9, 11; Weekdays: Eu 7, daily; Also  
Wed 6:15 & 10; Also Fri (Requiem) 7:30; MP daily  
6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & Daily

## BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (Sung) 11 MP, HC & Ser; Daily 7,  
Sat C 5-6, EP 6

## SPRINGFIELD, MASS.

**CHRIST CHURCH CATHEDRAL** 35 Chestnut St.  
Sun HC 8, 9:15, MP 11, HC 1 S; Daily Sept to  
July 1 MP 7, HC 7:10. July and August MP 7;  
HC 7:10 Tues, Wed, Thurs, Fri only.

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30; Daily: 6:30

## ST. PAUL, MINN.

**ST. PAUL'S-ON-THE-HILL** Summit & Saratoga  
Rev. Daniel Corrigan, D.D.  
H Eu 8, 10:30, Wed 6:30, Fri 9:30; Daily EP 5:15;  
C Sat 4-5, Sun 9:30-10

## ST. JOSEPH, MO.

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hancel, r; Rev. R. A. Beeland, c  
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC  
10:30

## KANSAS CITY, MO.

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

The Living Church

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c  
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30  
ex Fri 9:30

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean  
Canon Mitchell Haddad, Canon James Furlong  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11:30,  
Healing Service 12:05

## ST. ANDREW'S 3107 Main at Highgate

Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed & HD HC 7:30

## GREENWOOD LAKE, N. Y.

**GOOD SHEPHERD** Rev. Harry Brooks Malcolm, r  
"In the heart of the beautiful Ramapo Mts."  
Sun Masses 8, 9:45, MP & Ser 11; HD 9:30; C by  
appt

## NEW YORK, N. Y.

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: MP 7:45; HC 8 (8 & 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 11 Morning Service & Ser; Weekday  
HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.  
Organ Recitals Fri 12:10. Church open daily for  
prayer.

## HEAVENLY REST 5th Ave. at 90th Street

Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

## ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.

139 West 46th Street  
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &  
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

## RESURRECTION 115 East 74th

Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10  
C Sat 5-6

## ST. THOMAS' 5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,  
Thurs 11, HD 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

## TRINITY Broadway & Wall St.

Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

## ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5; Int 11:50; C by appt



## NEW YORK, N. Y. (Cont'd)

**ST. LUKE'S CHAPEL** 487 Hudson  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; D  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: r  
ex Thurs at 8, 10, EP 5:30

## UTICA, N. Y.

**GRACE** Genesee at Elizabeth St.  
Rev. S. P. Gasek, r; Rev. A. A. Archer, c  
Sun HC 8, 9:15, & 11 (MP 2, 4, 5 S); Daily Lit  
HC Wed 7, Fri 7:30 & HD

## HAVELOCK, N. C.

**ST. CHRISTOPHER'S** ("Serving the Marine")  
Rev. A. E. Livesay  
Sun 8 HC, 9:15 MP

## MOREHEAD CITY, N. C.

**ST. ANDREW'S** on U.S. Highway 70  
Rev. E. Guthrie Brown, r  
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD HC

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th  
Sun HC 8, 11, EP 3:00 Mon, Wed, Fri 7; T  
Thurs 7:45; Sat 9:30; Daily 12, 5:30; C Sat

## KNOXVILLE, TENN.

**ST. JOHN'S** W. Cumberland at W  
Sun HC 7:30, MP 10 (HC 1 S); Wed & HD  
Open daily.

## SEATTLE, WASH.

**EPIPHANY** 38th Ave. & E. Denny  
Rev. E. B. Christie, D.D.  
Sun 8, 11; Wed 7:30, 10

## FOND DU LAC, WIS.

**CATHEDRAL CHURCH OF ST. PAUL**  
Sun 7:15 MP, 7:30 HC, 10:30 HC; Week  
(ex Mon) 7, 7:15, 5; Wed 9

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail